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as easy as possible. Women seldom experience difficulty and suffer, on the whole, less than do white mothers. It is believed that *Sxaiarwax*, though invisible, is present on every occasion; the rendering of assistance at childbirth is his one kindly act.

The umbilical cord was formerly cut with a mussel shell, but for many years the use of a metal knife has been customary. The after-birth usually comes away easily, but if there is delay, hot ashes are placed around the feet and at the back of the woman to accelerate its expulsion. It is immediately buried or placed beneath a large tree in the forest; if burnt, the infant will always be weakly. While one of the assistants disposes of it, another washes the new-born child. The cloths and dishes used for this purpose are burnt; failure to do so is believed to cause the child to become blind through a white film forming over the eyeballs. Then the mother and midwives return to the house with the infant, who is a source of tremendous interest to the community. It is proper for the father to recompense the attendants at once, in accordance with their skill and his generosity. A woman who has had several children often assists the daughter of a friend, then, as she gains more experience, her reputation grows and her help is more commonly sought. At the time of this study, 1922, the sum of $2.50 was considered suitable recompense for a fairly proficient midwife.

A new-born child takes the breast readily and a mother would be considered harsh indeed if she failed to suckle her infant whenever it cried, since scientific hours for feeding are not known. A child is wrapped in a shawl or a blanket and carried by the mother wherever she goes; when in the house it sprawls contentedly on the floor, unhampered by clothing. When the umbilical cord falls, it is preserved by the mother. Soon after birth, the parents make provision for their child's welfare by magical means (I, p. 700). The heavy infantile death-rate of the Bella Coola cannot be attributed to lack of love or care on the part of parents, but the attention lavished is commonly not of the kind that assists a weakly child to survive the perils of infancy.

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further conceptions by wriggling her body on her haunches immediately after the delivery of a child.

To the Bella Coola religious concepts of birth are as important as the physiological aspects. The blood discharged at birth, and the mother from whom it has come, is *sxaiäx*, a word difficult to translate. It is applied to a person or thing which is taboo, and combines the significance of "uncanny," "abhorred," "to be avoided," "feared"; perhaps "unclean," in the biblical sense, is the best synonym. Essentially human, this blood is not only potent against supernatural beings, but is dangerous to man as well. For this reason a mother must never be delivered within a house. The smell of the unclean blood might kill all resident within, or at least prevent them receiving presents of any kind. Supernatural beings and inherent supernatural powers are alike repelled by it.

A recent mother is taboo and must exercise due precautions to prevent her baneful influence from affecting her associates, but this power is most strongly present in one who has borne twins. Even younger people, sophisticated in most matters, shudder when speaking of twins; fortunately, double births are not common. They are attributed to the entry of a salmon into the body, so that a twin is half-salmon, half-human. Occasionally a woman who is pregnant with twins discovers her condition in a dream and avoids the perils of a multiple birth by calling upon a shaman to remove the spirit from one foetus so that the infant will be born dead and deformed. If this is not done, the two infants arrive in due course, to the horror and grief of parents and relatives. Though abhorred, no case is known of the killing of a twin at birth.

Instead of the two children being brought back to the village, word is sent to the father who must join his wife in the temporary shelter in the woods where delivery took place. For one year, they must not return home, and during this period must eat no salmon. Four times during the year they must shift from one shelter to another, each built on the bank of a small creek. The mother can draw water from this stream

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bundle of four macaroni-shaped shells, probably *Dentalium*, which are said to have been imported from the north in early times. These marks serve to indicate the position of the girl, who is both feared and respected, possessed of supernatural power, and yet baneful. Many Bella Coola stories describe how adolescent girls have been able to vanquish supernatural beings; perhaps the most striking of these is the manner in which they once saved mankind when the sun came too close to the earth. At the end of a year, or eleven months according to one old woman, the seclusion is terminated, and the girl resumes her normal activities. The first time she goes to the river she must throw on the water four pieces of dyed, and four pieces of undyed cedar-bark. This is especially important if the salmon are running at the time, although no explanation of this ritual is given.

The resumption of her freedom indicates that a girl has reached marriageable age. Chiefs sometimes confine their daughters for even longer than a year, and usually delay their marriages for several years to demonstrate their importance; but this is not necessary, nor is it practised by other than wealthy individuals. It is not uncommon for a girl to wed before her year is out; in that case her restrictions automatically lapse. Chiefs never allow such a curtailment for their daughters; to do so would diminish the prestige of the latter, and be detrimental to the status of their children when they marry and have families. Illicit intercourse with a secluded adolescent is considered not only illegal but disgusting as well. Between the period of confinement and marriage, intercourse is prohibited and guarded against by the parents of a girl, but is not considered filthy and seems to have been fairly common in former times with the daughters of poor people and slaves. This sometimes took place before the first menstruation in spite of the disapproval with which this was regarded.

Although the menstrual blood which appears at the first discharge is considered more baneful than that emitted on later occasions, it is always regarded as uncanny or unclean. It is

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the most *human* of all substances, and, therefore, a potent protection against supernatural beings. It is valuable as a defence against evil monsters, but it is equally deadly to shamans and other human beings with supernatural powers. In the distant past, Raven taught mankind that to sleep with a menstruating woman would so blind a man that he would be unsuccessful in hunting. The belief is that animals, knowing everything that takes place, avoid one who is so unclean. One old man mentioned that he had failed to obey this injunction and considered his loss of virility as a punishment, overlooking the fact that he was over seventy years of age.

The coming of adolescence in a boy is recognized by change in voice and the other usual indications. He is neither taboo nor unclean, and consequently does not have to undergo any restrictions on his actions. There is no ceremony to mark the entry of a youth into adult membership of the tribe; instead, this comes gradually and puberty is no more than an indication of increasing age and strength.

Marriage

Like most so-called "primitive" peoples, the Bella Coola regard the married state as the normal condition of man. Anyone unwilling to wed is considered unnatural. Since the number of the sexes is approximately equal, the only persons forced to live alone are elderly widows and widowers, and those crippled, either mentally or physically. Such individuals are looked upon as unfortunate; in fact, they have failed in one of the most fundamental of life's struggles. Man provides fish and game, builds houses and canoes, while woman collects berries, makes baskets, cooks, and performs the multitudinous small household tasks.

"Is it not to the benefit of each to marry?" say the Bella Coola.

Marriage is not a mere economic arrangement, nor is its sole function to regulate relations between the sexes. Its most important feature is that it governs the status of the child.

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in a kind of a cave. He here unties the rope, dives into the water and out through a narrow passage to the open fiord where he is picked up by a waiting canoe.

If he is to recover, he feels as he dives the scraping of some rough-skinned animal against his side. No one knows what this is, perhaps a fish about seventy yards in length which was seen near the place about 1905. If a person is too ill to make the dive unaided, a stick is forced through the entrance from the fiord, with a rope attached. The patient, who has been lowered to the ledge from the upper air, is then tied firmly to the stick and hauled out. Before leaving, shreds of his clothing are always left at the mouth of the cave in payment to its supernatural occupant for his assistance.

The method of curing at the spot, *Ălłssmos*, differs from those previously described since it is only the man whose repository (II, p. 8) is there who is able to exercise the power. Patients whose flesh has become rotten are carried to the place and he scrubs their bodies, in the water, with various prickly bushes. This man is not a shaman, his power rests solely on the fact that this curing place is his repository.

At *uxsekam* the virulent skin disease *Ĥokilx* can be cured.[17] This is caused by a morsel of cohoe salmon or fern root passing from the mouth up into the head, instead of down into the stomach. The Bella Coola have only slight knowledge of anatomy, and by "head" probably mean the passage connecting mouth and nose. In this spot the food becomes a frog egg, hatches into a tadpole, and finally transforms into a frog. If a shaman is called on immediately, he can remove the frog by thrusting his finger up the nasal passage and banging down on the patient's head, but if he delays, the ears and nose become clogged, the hair falls, and the flesh on arms and body wastes away until the skin is shrivelled. Then the only hope is to visit *uxsekam*.

Friends of the sufferer carry him to the spot and place him in an ice cavern, roofed by the glacier itself, and then retire to

[17] In its earlier stages it can be treated elsewhere.

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533 In the beginning of time it used to sing.

789 "I shall use a spoon and eat when the Bella Coola River has burst its bounds on account of the teeming salmon in it."

825 The people used to laugh as it repeated this song year after year,

856 until the bird changed its note:

[539] "I shall use a spoon and eat when all is cold and clear. Then there will be Death instead of salmon in Bella Coola."

The next year the streams were so clear that no fish could be caught and the starving people asked the bird to return to its first song. When it did so, the water became murky so that it was possible to catch salmon once more.

The Bella Bella, not the Bella Coola, use the body of a blue jay to cause an infant to grow up with the ability to master difficult tunes in the same way that the bird has a variety of notes. The method of applying this medicine could not be learnt.

789 Most of the above medicines are well known and can be applied by any parent. If, however, a man has employed one

856 of them successfully on a number of occasions, he is often requested to use his ability for others. In such a case, the father of the benefited child is expected to reimburse his friend.

[184] The application or non-application of such medicines is purely the concern of the child's family; they can use as many as they like, or none at all, according to their discretion.

The following medicines are used during the first year of life:

304 *To Cause Beauty*

789 Bandages of the softest undyed cedar-bark are prepared for infants of both sexes soon after birth. A woman who is a good

856 artist is requested to draw with charcoal two pictures on one

532 of the pieces of bark—of handsome men if the child is a boy, or of lovely women if a girl. An unmarked wrapping is fastened round the infant's head, then the painted one so arranged that one picture is over the forehead, the other over the occiput, and finally other plain bandages to cover the whole. These

[826] are left in place for about one year. They flatten the forehead

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and back of the head, preventing a bulging appearance which is considered ugly, while the paintings ensure beauty of countenance. Cranial deformation has no supernatural sanction, though it is believed to have been carried out for generations.

To Cause Leanness

Place pieces of caribou skin on an infant's wrists and ankles and leave them in position for several months. He will grow up lean and wiry, like the animal.

To Cause Left-handedness

Shake the left hand of an infant while lying in the cradle and he will be left-handed throughout life. To do this is considered a malevolent action.

To Cause the Hair to Grow (two means)

(1) Rub the infant's scalp with the eye of a *Ḥakwḷk* (red cod?), freshly removed from the fish's head.

(2) Boil stems of the swamp gooseberry in water and rub the mixture over the infant's scalp.

Wise mothers always apply one or other of these remedies to their children.

To Cause Ability in Singing (two means)

(1) When an infant is a few months old, the parents frequently request a good singer to impart to him ability similar to his own. He takes his beating-stick, spits on it, and rubs it over the child's heart, saying:

"Please be a singer."

This is done only for male children.

(2) Boil together herbs and a bear's bladder and smear the decoction on the infant's back. He must thenceforth wear around his neck for several months a small sack containing four blue grouse gall-bladders (possibly stones from the crop were meant). This gives the child the singing ability of the bird, but the significance of the bear bladder is unknown.

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789 856 ceremonial dances without making mistakes. The Bella Bella paint a representation of a wolf's bladder for the same purpose.

[532] [826] [825] The basis of this medicine is the belief that it is the gall-bladder which causes wildness and intelligent fear, and hence that anyone so treated will be careful not to make mistakes. A bird with a large bladder is thought to be difficult to approach, whereas a deer, which has a small one, or none at all, is often stupidly brave. This medicine is known only to the members of certain families and is used for the children of chiefs alone, since errors on the part of others is a matter of little importance.

[424] [622]

MEDICINES OF CHILDHOOD

789 856 771 Some of the instruction given to boys and girls, and the acts which they are enjoined to perform, are virtually religious, and have accordingly been described in earlier chapters. For example, when a lad washes in the river before daybreak, scours himself with a smooth stone and prays to *Ałquntām*, he is carrying out what might with justice be called a religious act. If, however, he believes that mere washing is enough to compel some desire or end, it is magical. Different Bella Coola have different sentiments concerning the exact means by which this method causes the desired effect. To some it is unquestionably a true prayer, but in other families it is customary for a father to take his son, when he has reached about eight years of age, and wash him four times, to the accompaniment of the usual prayer. It is believed that this causes the lad to grow up powerful and active, constantly striving for success. This type of washing may be called magical.

789 856 In the following there is no element of uncertainty; they belong unquestionably to the category described in the preceding section.

To Cause Agility

The following medicine is frequently employed by fathers when their sons are first able to walk:

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789 825 886

It is said that one man accidentally sucked when spitting on a toad, and swallowed the creature. It lived within his stomach for fifty years, causing no discomfort though its master could feel it moving, and its singing could be heard at intervals. This brought him no supernatural power, although he was enabled by it to live to a great age. When at last he died, the toad came hopping out of his throat and was carried respectfully to the river by his friends who covered the creature with eagle down and dyed and undyed cedar-bark.

Some of the rites already described with regard to animals and fish are similar in nature to this medicine.

789 826 622

To Cause Obesity

A medicine was formerly used by chiefs to make them fat and important-looking, but details of it have been forgotten.

533 789 825

To Cause Ability in Singing

Catch an *aɣuxon·i* (varied thrush?) alive and pat it four times against the throat of the woman to whom it is desired to impart the art, saying:

"May she be a singer like you."

Release the bird and the woman will become a good singer.

This bird is considered by the Bella Coola to be the finest songster among British Columbia birds, and they say that many animals and fish, including even the halibut, gather to hear its singing.

224 789 824

To Cause Ability in Hunting

There is a poisonous plant which, when eaten, almost kills the eater. If he recovers, he is henceforth endowed with great ability as a hunter. The species could not be ascertained.

789 821 825

To Cause Change in Weather

If a cold wind is desired: Heat the penis of a mountain goat or beaver at a fire.

If rain is desired: Wash the penis of a large buck and throw it into the ocean or a river, saying:

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phases of activity, leaving here only certain rules about diet and a number of prohibitions which hunters must observe.

FOOD TABOOS OBSERVED BY WOMEN

Women must not eat bear meat. To do so would derange the catamenia and cause profuse growth of hair.

Women of child-bearing age must not eat beaver. To do so would cause a difficult delivery.

A woman of child-bearing age must not eat toasted salmon until the sticks have been removed which held it in front of the fire. She will bear twins if this injunction is disregarded.

TABOOS OBSERVED BY HUNTERS

No hunter or fisherman may leave the village in the morning if he has been foolish enough to break the night's fast. It is customary to depart at dawn and take a small meal when nearing the hunting or fishing-ground.

No hunter may drink water in which dog salmon have been soaked. Animals dislike this liquid and avoid a man with it in his stomach.

When traps have been set, and a party of hunters is sitting around the camp-fire in the evening, no one must pass between it and one of his fellows. If this should be done, heedlessly, animals would disregard the bait that has been set out.

When mountain goat hunters are travelling, the most expert must lead the party. When he sits down, so must the others, and no one can change places with him. This is said to be a custom of the Carriers as well as of the Bella Coola.

When a hunter is cutting up a bear, he must be careful not to cut a vein which is said to run across the chest and down each fore-paw. To do so causes sickness.

When a hunter kills a bear, he must place either the skull or the whole head in a tree near the scene of the kill, otherwise he will become blind. In some families, the men remove only an eye, place it in a notched stick and set this under an over-

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"Someone is calling your name." 827

If a man stumbles without due cause, it is said: 481
"Someone has food ready for you."

When a man partly closes his hand, if a wrinkle-like fold 787
runs straight across the palm it indicates that he is a good 322
carpenter.

If a mouse nibbles even a single smoked salmon, the whole 825
boxful is thrown away immediately in case dung has been
dropped within. It is believed that inadvertent chewing of [826]
this is responsible for wearing down the teeth.

If a man throws a stone at a pregnant snake, the young ones
may rush forth and enter the thrower's stomach. They remain [761]
invisible, and no one knows how they enter, but death always
results. Snakes are regarded with scorn and aversion, and the [756]
only men who dare to handle them are shamans.

When a milk tooth is lost, anyone who happens to be pre- 856
sent should pick it up, pass it four times around the child's 827
head, sunwise, and throw it away. No explanation of this
custom is known.[19]

[19] This is not the only custom practised at the loss of a tooth, cf. vol. I, p. 500.

[The Scratch Dance]

*575 *796 On the following evening, *nebusam*, when the uninitiated have been called in, they see *Älquntäm* standing in the centre of the space behind the fire, wearing a large mask and a blanket decorated with tufts of dyed cedar-bark. *Äno°likwolsaix* moves to and fro as she gives her customary explanations, which are echoed by the heralds. The masked representation of *Sno'olxults Älquntäm* rushes back and forth behind the fire, waving his arms to and fro as if he had an uncontrollable impulse to scratch someone. The four masked Holders move with him, as if to restrain him from dashing among the uninitiated.

"See!" says *Äno°likwolsaix*. "That is what they do in the land above."

After gazing upon these wonders for some time, the uninitiated are expelled and the *kukusiut* perform a dramatic act. As many as possible crowd around *Sno'olxults Älquntäm*, pressing with their hands against the back of his neck, the seat of [826] the spirit, calling *koip*, in an effort to soothe him. This is done four times, without avail; he remains as wild as ever. Then one of the marshals removes the mask, and the same methods are used to try to soothe the wearer. But still they are of no avail. The mask is replaced, and *Sno'olxults Älquntäm* rushes forth, with the four Holders in close attendance, and followed by a large number of *kukusiut*. Starting at the lowest house, he enters each in turn, dashing around the fire and startling the uninitiated in the same manner that X had done, but not actually scratching anyone. Non-members cower in terror at this invasion of their houses by a supernatural being. On the return to X's home, *Sno'olxults Älquntäm* is pacified by the frenzied beating of sticks. The masks [532] are burnt in due course, after which the *kukusiut* assemble on the sidewalk outside X's house to sing one of his songs and thus further the return of his call to the land above. Sometimes X himself wears the mask of *Sno'olxults Älquntäm*, more [834] often it is entrusted to another *kusiut*, but the wearer must

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142 sally used but the older people state that beards were by no
144 means rare in former times. Careful inquiries were made
[302] concerning the ancestry of a man, about seventy years of age in 1922, whose curly beard suggests that he must be a half-breed, as indeed he is assumed to be by the white settlers of the valley. His father was *Potles*, the most influential chief of recent years, his mother was herself the daughter of an important chief. None of the older men had ever heard the slightest rumour of faithlessness on her part. There were white
[648] traders on the coast at the time of his birth, and intercourse with
[567] slave women and others of low family was not uncommon, but
[622] it would have been difficult for a chief's wife to misconduct herself, and still more difficult for her to conceal all knowledge of it in view of the open life which prevailed at that period. Moreover, it is said that *Potles* himself had a similar beard, as did also the parents of several men who in 1922 were fifty or sixty years of age.

142 Although the possibility of white mixture cannot be over-
144 looked in the case of this one individual, one must not dis-
826 regard the opinion of the people themselves on hairiness in
[302] general. They are proud of it and regard beards and moustaches as marks of virility given to them by *Älquntäm*; baldness and lack of facial hair are considered a sign of weakness. They aver that their fathers and grandfathers were even more
[186] hirsute than they. Furthermore, they point out with pride that this is a difference between themselves and the tribes of the interior, who are, as they say in scorn, "hairless like Chinamen." Finally, it is noteworthy that the hair on the head of many Bella Coola is wavy, or even curly (see Plate 20), instead of straight as among the majority of Indian tribes.[2]

Character

181 It is an almost impossible task to describe briefly the characteristics of a people. Those of the Bella Coola have

[2] This characteristic has led the writer to wonder if it could possibly have been caused by Ainu mixture.

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numae, vocative, numaotae: Member of same sex and same ancestral family as speaker. [601] [614]

Numälam: Supernatural being who comes with *Noäkynum* to bring a call to the latter's protégé.

Numelsämut: One of the names of Great Blue Heron as chief.

numitl: 1—A passage, especially the digestive tract. [826]
2—Laudatory adjective applied to chiefs, referring to goods distributed.

numnumuktäs: Toilet-hole.

numlutsnam: Recompense, virtually pay, given to carpenters and other craftsmen at a mourning ceremony. [465]

numnälsmtmax: Exchange marriage. [583]

numpalotlimm: Passenger.

Nu·mts: Place near *Nulleax.*

Nunäxmälaix: Kusiut name created by *tsyuyuyut* at Kimsquit in the beginning of time.

nunmaoi di mänae: Half-brother or sister with different mother from speaker. [601]

nunmaoi tci stänae: Half-brother or sister with different father from speaker.

Nunuaox'as, "The Inhospitable One": Name taken by a wife in consequence of slights received from her husband's relatives.

Nunuäsmusuk: One of the four supernatural eagle-like creatures.

Nunudjigmm: Supernatural being who created repositories in the beginning of time.

Nunulnusuk: One of the four supernatural eagle-like creatures.

Nunulqanem: House occupied by the first settlers at *Nutsqwalt* in the beginning of time.

nunu·l'stimut: The use of potent medicines after seeing a giant toad.

nunulxwotstmm or *nunulxwotstimut:* 1—The giving of hemlock-bark and dyed cedar-bark to *Tlitqaplilan·a.* [782]
2—The making of offerings to ghosts by the casting of food on a fire. [775]

Nununu·suk: One of the four supernatural eagle-like creatures.

Nununaixikdimut: Male supernatural being who travels with *Noäkynm,* takes charge of the singers who also accompany him, and sometimes dances happily.

Nunuaska: Mother Nature.

nunupy: Fisherman with inherited right to use of a salmon-weir or of a place for catching olachen. [424]

nunuqomaxmdy, "A Calling Back", or "A Seizing": Term applied to the death of a chief in the belief that it is due to the supernatural artisans having come down to carry him off. The word is often added to their designation. [226] [761]

Nunuqsmäls, "Where Water Entered": House of one of the first groups of settlers at Kimsquit in the beginning of time.

Nunuqualaiuts: Kusiut name of a Bella Coola man.

Nunuqwelslaiyu·a: Professional name of a female droner.

Nunuqwiutsmm: Supernatural being; this is probably a synonym for one of the Carpenters.

Nunuskmai: Kusiut name of a Bella Coola man.

Nunusmoank: One of the four supernatural eagle-like creatures.

Nunusxwmalak: Kimsquit hunter mentioned in an ancient story.

Nunutäkentamm, "The One that Penetrates to the Head of the Rivers": Supernatural name of sockeye salmon. [825]

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*192
[198] *Nusmäxngkt:* Area around a spring near *Nulteax.*
nusmdsta: Chamber-vessel in the language of supernatural beings.
Nusmdsta: Kusiut name of a Bella Coola man.
Nusp̣kunsta, "Place of Meeting": One of the names of the supreme god's house.
Nuspuxta Smaiaikila, "The Peace-Giving *Smaiaikila*": Designation of the supreme god with reference to the function of peace.
Nusqaps: Skeena River.
Nusqäps, "Place of Many Spring Salmon": Village on the upper Kimsquit River.
,nusqalät-a: 1—Chamber-vessel.
2—Nickname of a Kimsquit child.
Nusqalsi, "Place of *Sqalsi*": 1—Village in the middle Bella Coola valley.
2—Mountain, the loftiest in the Bella Coola valley, near the village.
Nusqatl: ɬstāmɣ village.
nusqdjot: Kusiotem rite in which the performer pretends to have his stomach cut.
[824] *nusqelbutsäx:* Person fastened to the ground with roots.
[431] *nusqo:* Person suffering from umbilical hernia.
nus'qodjusmsta: Appurtenances for washing given by the donor of a potlatch to his guests.
Nusqulxwaista: House of the supreme god during the winter dances of the supernatural beings.
[825] *nusqwal:* 1—One of the *a'alk* dances.
2—Yearling mountain goat.
3—Man dwelling in *Lomoqwe's* house.
nusqwalxi: The alleged attraction of the spirit of an uninitiated person to a performer in the house where a *kusiut* dance is taking place.
Nusqwalxwaista: Variant of *Nusqulxwaista.*
Nusqwalxwalmikt Noākymm: Supernatural dancer who comes in *Noākymm's* canoe.
[198] *Nusqwalsix,* "Kingfisher," in the language of supernatural beings: Ancestral name of a herald who came down to the Kimsquit River in the beginning of time.
Nusqwatlnaista, "The Making Place" (with reference to *qwatlnusta*): One of the names of the supreme god's house.
Nusqwaxläx-i: 1—Man mentioned in an ancient story of Green Bay.
2—Man mentioned in an ancient story of *Stuɣx.*
[825] *Nusq**los:* Supernatural merry-maker or clown.
nusqwekstl: The annual scattering of birds by the supreme god in the land above.
Nusqwl: Locality near the Hot Springs on Labouchere Channel.
[583] *nusqwotsenmsta,* "Washing Appurtenances": Term applied to presents given to a husband by his wife's relatives when rebuying her.
[431] *Nusihlsta:* Locality near *Stuɣx.*
[556] *nusluxemälts,* "Ground Covering": Expression used for the presents given to validate *nsaok* initiates with regard to the ground over which they will dance, or chiefs to the ground over which they will tread.
[431] *nusluxemästa,* "Seat Covering": Expression used for the presents given to validate the seat of a chief or of a *nsaok* dancer.
Nusltiuq: Herald of *Smoaan* in the beginning of time.
Nusltmnämmsta, "Place Where People Were Made": One of the names of the supreme god's house.
nusmbungs: Carpenter.
nusmqwasmä-a: Smear of red paint.

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773 what cause this divergence is due. Mythology and religion are so closely
[171] connected that a few words on the former must be added here. The principal deity of the Bilqula is Snq, the sun-god (compare *sûnq*, sun).
773 The rays of the sun are his eyelashes. When prayed to he is called
776 Tâat'au. In praying the Bilqula look heavenward. I obtained the following formulas: *Allkun ûlô'tlnq, Tâat'au*, 'Look on us where we are
[782] going, Tâat'au;' and *Tlat'au, atlkmaltnomdô'tlq*, 'Take care of us, Tâat'an.'
[539] Snq is pre-eminently the ruler of the world, and does not interfere with the actions and thoughts of men. These are given by Masmasalâ'niq. According to the tradition of the Bilqula, before the liberation of the sun, and before the world was made as it is nowadays, four deities lived on the earth: Masmasalâ'niq, Yula'timot, Matlapê'eqoek, and Itl'itlu'lak. The raven wished to obtain the sun, but he was unable to liberate it. Then he went to these deities and asked their help. They ascended to the sky, and tore the curtain, which up to that time had been expanded between heaven and earth, hiding the heavenly orbs. The sun appeared, but he shone dimly, as though darkened by clouds. The raven ascended to heaven through the rift made by Masmasalâ'niq, and found there a beautiful prairie country in which all the birds lived. Masmasalâ'niq and his brothers painted them beautifully and sent them down to earth, giving each his song and his arts. The raven was not content with the sun, and resolved to try and find a better one. He flew to the house of a great chief, who kept the *nusqê'mta* (*nu-ta*=place of, *sqê'm*=the day is dawning). The *nusqê'mta* was a small round receptacle closed all around like an egg. The chief guarded it jealously, and kept it suspended from one of the rafters of his house. The raven knew that he could not obtain it by sheer force, and resorted to a ruse. He assumed the shape of the leaf of a spruce tree, and let himself drop into the pond from which the chief's daughter used to take water. The girl drank from the pond, swallowed the leaf, and thus became with child. She gave birth to a boy, who was the raven himself. The old chief loved the boy dearly, and allowed him to play with the *nusqê'mta*. This was what he desired. He ran out of the house, broke it, and flew away in the shape of a raven.

After the sun had thus been obtained Masmasalâ'niq said: 'Let us make man.' He made the image of a man out of wood, but he was unable to endow it with breath. Matlapê'eqoek and Itl'itlu'lak tried likewise to carve human figures and to give them life, but they failed. Finally, Yula'timot carved the figure of a man and endowed it with life. He made a man and a woman in each country, and they became the ancestors of all the numerous tribes. Then Masmasalâ'niq gave them their arts. He taught them to build canoes, to catch salmon, to build houses. He made rivers everywhere, that man should have water to drink, and that the fish might go up the rivers to be caught by man.

The Bilqula believe that Masmasalâ'niq and his brothers still continue
[176] to give new ideas to man. They say that any new design of painting or carving, or any other new invention made by a member of their tribe, has been given to him by Masmasalâ'niq.

The religious side of the potlatch and of the secret societies has been referred to above.

774 The soul is believed to dwell in the nape. It is similar in shape to a
826 bird inclosed in an egg. If the shell of the egg breaks and the soul flies
764 away its owner must die. Shamans are able to see and to recover souls.
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